



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.}

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Poetry.

It is All for the Best.

BY MERRIT COOK.

When the last rose of Summer has dropped on the spray,
And the bird that sang o'er it has wandered away,
Though the heavens be darkened, the winds bleak and chill,
And snow-wreaths lie gathered on valley and hill,
Yet methinks that the snow-bird sings pluming its crest,
"It is all for the best! it is all for the best!"

When the ice-bergs surround thee and baffle the shore,
With the tempest behind thee and breakers before,
Though together be frozen mast, rigging, and sail,
Even then shalt thou hear, if thy heart do not fall,
Softly sung by each wave on the blue ocean's breast,
"It is all for the best! it is all for the best!"

If thy fortunes prove false, or thy friends insincere,
If thy nearest and dearest lies dead on the bier,
If in sickness, or sorrow, or poverty's gloom,
Each cloud of thy life shall with rain-bows illumine,
If but this ray of glory upon them doth rest,
"It is all for the best! it is all for the best!"

From the Millennial Star.

The Germans.

THE Germans of our day are the descendants of a mighty company of immigrants who penetrated Europe from Asia, somewhere between the Caspian and Aral Seas, about 2000 years before Christ. They settled themselves first on the borders of the East Sea. Their leader, Odin, or Wodin, was considered by his followers to be a Prophet, as well as a great, warlike prince, and he gave laws which were generally observed, but when broken, were attended for by the severest penalties.

In process of time these wanderers, who desired a more fruitful and congenial soil, moved into Central Europe, with the exception of a party who went to Sweden; and again another party left the main body, and peopled Norway and Denmark.

The company who settled Central Europe speedily broke up into many branches, or small nations, and inhabited different parts of the country. Each nation, or branch, was divided into "gaues," or smaller communities, acting independent of each other, except in time of war, when they entered into a compact, and elected a chief, who acted as their leader until the return of peace. This chief was called a "herzog."

In times of peace the families composing a "grae," when they had business to transact, assembled together as their fathers did, and chose from among them one of their oldest men, who acted as president of the assemblies while they continued, but no longer; he was called a "grae," from which word we have now "graf," or "count." The "grae," with his companions, always sat on such occasions under an oak, or lime tree, where they heard complaints and gave judgment, settling all matters pertaining to their community.

According to the laws of the ancient Germans, all charges against each other were made before this tribunal, the accused being always present—if not willingly he was brought by force, and from the judgment of the fathers of the people there was no appeal.

notwithstanding the great population, was in all the same. They had mild blue eyes, reddish hair, and strong muscular bodies. Labor and exertion were to the German scarcely endurable. He preferred war and wounds to the culture of the earth, and held it unworthy of himself to gain by the sweat of his brow, that which he could acquire by blood. The care of the house and husbandry he left to the women, to the aged and infirm.

Polygamy was not common among the ancient Germans, and occurred only exceptionally. As a wedding gift, the husband brought to his bride, neither female trinkets, nor bridal ornaments, but some cattle, a saddled horse, a shield, with a spear and sword. These gifts reminded the bride that she should thenceforward share the fate of her husband, and in peace and in battle, as in the household, be and remain his inseparable companion.

The men generally spent their time of peace in drinking strong drinks, practising or teaching their sons the art of war, preparing their instruments of death, and in hunting. Great honors were gained by killing wild animals, such as the bear, the wolf, and the ox; and about this time, and through such distinguished deeds, according to the degree of determination or bravery displayed, arose many of the celebrated Orders which have attained such notoriety in our day among the kings and nobles of the earth.

Their priests were called Druids, and their traveling war-song singers were called Bards.

They all believed that the brave only went to heaven.

The most amiable virtue of the ancient Germans was their hospitality, which they exercised in a degree and with a cordiality unlike any other people. To close the door upon any being, whoever it might be, was held a crime. Every one treated and regarded as well as he was able. If his own supplies failed, the host went as guide and companion with the stranger to the nearest house, where they, without any ceremony or invitation, were received with like good will. Whether known or unknown, that made no difference in respect to hospitality.

Such was the character of the ancient Germans, with little alteration, from the death of Odin until the time of Charles the Great, who reigned as emperor from 776 until 814, only they had extended themselves from the North Sea to the Alps, and from the Elbe, Saeze, and Bohemian Forest on the east, to the Rhine on the west. Many of the small nations, or communities, into which the great stem of the German family was divided after its settlement in Central Europe, continued to preserve their independence, with addition or loss of territory, until the reign of Charles, and, indeed, to the present day, while others have been swallowed up or divided, which accounts for the many divisions of Germany in our own time. When Charles was elected Emperor of Germany, the independence of the different divisions of that country were to be preserved, but he and his successors had power to confer honors and dignities, which accounts for the vast numbers of rulers of all grades, who, by their jealousies, perplex that down-trodden people.

W. B.
Disparity of the Sex.

This census tables disclose one fact of melan-

choly importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that in the largest cities of the Union, the females out-number the males in the ratio of ten per cent; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maid. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon so

I have thus presented some of the arguments favoring these points:

1. The Platte Valley route, latitude 41 deg., is the most desirable route for a Pacific Railroad.

2. A railroad will compete with ocean steam navigation successfully.

3. A railroad costing \$140,000,000 will pay a large dividend to stockholders.

There are other potent arguments in favor of such a railroad, which I will not elaborate. It would be a military power, a political conservator, a social bond, a commercial channel for the world, and a national triumph. These are national arguments, superior to dollars and cents, which ought to accelerate the progress of the work and establish its utility.

The physical form of the ancient Germans,

Efficiency of the Paris Police.

We had been in Paris a few months when the discovery was made that our domestic very improper notions upon the sacred rights of property, and appropriated various little articles to herself. We, of course, dismissed the offender; and about three weeks after Lucy announced the fact that a piece of jewelry, not worth in itself over a hundred dollars, but valuable to others as a keepsake, was among the missing. The poor child was in tears, and, at her earnest request, D. went to the police with her grievance. To complain of our late domestic was absurd, as the article had been missed so long after her departure. We were satisfied she had taken the pin with her, but had no evidence. The official listened patiently, asked numerous questions, made a few notes, and then, in answer to some inquiries of D. shook his head and said nothing. D. again called on him, instigated by friends, who assured us that the police would not let it rest, but received no encouragement, and we let the matter drop. Some time after, so long indeed that we had forgotten the domestic, police and all, Lucy suddenly rushed into the dining room with the missing jewelry. She had found it wrapped in paper lying upon the table in her room. Between the time of the loss and the recovery we had removed to a distant part of Paris from our first residence and again changed our domestic. D. immediately called upon the police officer, who smiled when he saw her enter, but gave no explanation of the mystery of the missing trifle.

Another instance was related to me lately. An American lady hired a coach she met in the street and kept it four hours. After returning to her hotel she found she had lost a valuable watch and chain, and satisfied that she must have dropped it in the coach, she gave information to the police, but could not remember the number of the carriage, and, as she had engaged it in the street, had consequently no clue to the stand or stable. She could not even remember any peculiarity about horse, carriage or driver. The officer had only the part of the street where the coach was first engaged and the fact that the driver, on being dismissed, had turned round and driven in an opposite direction from the one he came. This was exceedingly slight material to go on, yet in five hours her watch and chain were returned unjacketed.

Mrs. R. while walking on the boulevards dropped her pocket-book. She missed the article in five minutes of its loss, and going immediately to the nearest police station stated her troubles. At the conclusion of her short description the officer quickly opened a drawer and handed her the missing portmanteau. It had but a few moments before been brought in by a street cleaner, untouched. Residents and visitors of Paris will give you any quantity of such as these; but it is as a political machine that the system appears the most startling.

To believe all one hears is to put faith in necromancy. We do know, however, that suspected persons have no secrets, and no life out of the keeping of the powers existence. His apartments are open to the police: when the lodger is out they are in. His property is closely inspected; his trunks, drawers, writing-desk, cupboards, and in fact every recess known or attempted to be hidden are opened, and written inventories, careful copies of all papers made for the inspection and consideration of their masters. Nor will any attempt at ordinary concealment serve the purpose. The suspected cannot take a walk to the post office that the spies are not at work—piercing clothes with long needles, knocking at the furniture, pounding on the walls, and rattling at locks. Should Monsieur, being suspected, return unexpectedly, the concierge keeps him in a conge on some trivial pretence until the agents escape. V. P., our friend, who took so active a part under the Republic, and is now in consequence an exile, said the Provisional Government made some amazing discoveries; and he, to his astonishment, found even copies of

his love-letters on file. What was remarkable under Louis Philippe is twice so under the present Emperor.

Snow Arch.

ONE of the greatest curiosities ever witnessed on the White Mountains, is now to be seen at "Tuckerman's Ravine," about three miles from the Glen House. It consists of an arch of pure snow, spanning the brook that tumbles over the rocks, from the summits of the mountains. The ravine is the receptacle of all the snow that blows from the top of Mount Washington, and there can be no doubt that during the winter it accumulates to the depth of several hundred feet. As the brook begins to run in the spring, it wears its way through under the snow, which gradually melts away at the approach of summer, making the cavity larger and larger.

On the 16th of July, this ravine was visited by D. O. Macomber, Esq., in company with Mr. J. H. Spaulding of the Summit House, and Mr. Cavis, the engineer of the White Mountain carriage road, by whom the arch was measured. It was found to be 180 feet long, 84 wide, and 40 feet high, on the inside; and 266 feet long, and 40 feet wide on the outside. The snow forming the arch is 20 feet thick.

The gentleman above named walked through the arch, in the bed of the brook, and ate their dinner at the foot of the cataract, which falls a thousand feet down the side of the mountains.

The arch is on the south-east side of the mountain, and is exposed to the rays of the sun during most of the day. Last year it remained until August 16th, when a warm rain of several days continuance melted it away. It is possible that this year it may last through the season.

SERUE OF A SLAYER AT NEW YORK.—Notwithstanding the stringent provisions of the law of 1818 against the fitting out of slaves in the United States, it is well known that a large number of vessels annually leave the port of New York to cruise on the coast of Africa, where negroes are bought and taken to Cuba or the Brazils, and sold for slaves. The U. S. officials at New York have frequently seized such vessels, but owing to the difficulty of convicting the parties, and the means taken to escape detection, no result has ever been arrived at, and the traffic still continues with unabated vigor. Early on Monday morning, says the *New York Herald* of the 30th ult., information reached the U. S. District Attorney that a schooner lying at the foot of 14th street was fitting out as a slave, to sail for the coast of Africa, whereupon Deputy Marshals were despatched to watch her. On Monday evening the vessel hauled out in the stream, and drifted up to Astoria, and there anchored. There she was joined by another schooner from which large quantities of stores were taken and placed on board the Falmouth, (the slaver.) She was afterwards boarded by the U. S. Marshal, when all on board were arrested. The vessel was open from stem to stern under the deck. All on board denied being the owners.

THE NEW HAMPSHIRE ELECTION.—The return from New Hampshire, says the *New York Times*, are at last so nearly complete as to supply competent data for measuring the result. The total vote of the outstanding towns does not reach 800, a sum that can have no noticeable influence upon the aggregate figures. Mr. Wells, the Administration candidate for the Governorship, received 31,977 votes, against 24,468 votes given for the Opposition; of which latter, Mr. Metcalf, the present Governor, obtained 32,993. But, as no choice has been made by the people, but the election goes into the Legislature. And there the defeat of the Administration is still more palpable. The Senate stands eight Opposition to four Administration, while the House has 162 Opposition to 146 Administration; figures that necessarily involve the choice of Governor Metcalf, the leading op-

position candidate. The average popular majority against General Pierce, as estimated from the respective votes for governor, Senators and Assemblymen, is about 2000.

HAS THE MOON AN ATMOSPHERE?—The astronomical world has been for a long time in doubt whether the Moon has an atmosphere or not, though the most credited opinion is that it has not, at least, none of sufficient density to conform to our optical laws and the demands of any animal life known to us. The *New York Courier* announces on the authority of one of the most eminent mathematicians and astronomers in the world, that the side of the Moon nearest to this world is sixteen miles higher than the other. If, therefore, we suppose that the Moon has an atmosphere such as ours, it would be of such extreme rarity on the one side exposed to our observation, that for our optical effect and animal life it might as well not exist. For mountains upon the earth, none of which are above five miles from the level of the sea, have been ascended to a height of which life could not be supported for any length of time, and still mountains have stretched above the panting traveler. What then must be the atmosphere at four times such an elevation? The conclusion seems inevitable that, although the higher side of the Moon is uninhabitable for want of an atmosphere, the remote side may be perfectly adapted to animal life. It is at least certain that the mere want of an atmosphere perceptible to us, is no longer conclusive as to the uninhabitability of the planet that rules the night.—[Phil. Ledger.]

FASHIONABLE CHURCH.—You enter the church porch. The portly sexton, with his thumbs in the arm-holes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly clad seamstress, reprieved from her tread-mill round, to think one day in seven of the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she had profaned with her plebian feet.

Hark to the organ! It is a strain from "Norma," slightly Sabatized. Now the worshippers one after another glide in—silks rattle—pinnes wave—satins glisten—diamonds glitter—and scores of forty-dollar handkerchiefs shake out their perfumed odors!

What an absurdity to preach the Gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So, with a velvety tread he walks all round the ten commandments—places the downy pillow under the dying profligate's head—and ushers him with seraphic hymning into an upper-ten heaven.

HOW TO TREAT SLANDER.—Plato, hearing that certain persons had asserted that he was very bad man, replied—"I shall take care to so live that nobody will believe them." And Plato did so live. Over two thousand years have passed by since he lived, yet Plato is an honored name wherever learning and virtue are held in esteem. Nobody believes the slanders of his envious contemporaries.

Slander can not live, if let alone. It loves opposition, and thrives upon the excitement it makes. Take no notice of it, and it will soon starve. The backbiter loses his pains, when the object of his spite appears insensible of his attacks. He only bites a file, and destroys his own teeth.

If one wishes to suffer from slanderous attacks, he has only to fly into a passion, endeavor to trace out the author of the stories told to his injury, and thus makes the matter a common talk. It is just what the author desired. His shafts have hit the mark, and he is pleased. Whether his stories are true or false, they have produced a fluttering, and there will be enough to believe them. Plato's method was far better. A good life will not long suffer from false accusations.

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The Western Standard.

SATURDAY, APRIL 19.

The Indians.

WHAT is to be the fate of the red men? The commonly received opinion is, that they, whose forefathers once held undisputed possession from the east to the west sea, are to be hemmed in by the advancing civilization and finally exterminated. The past history and experience of the race would favor such a supposition-circumstances at present transpiring around us strengthen it, and it has become an almost settled conviction that fate has so willed it, and, therefore, it must really be inevitable. In the northern territories there seems to be a disposition very prevalent to assist fate in disposing of these troublesome neighbors; and many of the people appear to think that it is actually obligatory upon them, and they are conferring a benefit on humanity by killing these poor wretches off. Such a spirit is in the highest degree reprehensible. There has been, no doubt, very great cause for considerable of these feelings of antipathy and hatred on the part of the whites in those territories; they have suffered, and suffered keenly too, in the loss of their relatives and friends, in the destruction and loss of their property and stock, and in the complete stagnation of their business. These are events to be deplored. But if the causes which have produced these terrible results were to be traced and equitably decided upon, we are of the opinion that the whole of the blame would not be laid at the door of the Indians. Had they the facilities we have of making their grievances known to the world, what a catalogue of injustice and wrongs received at the hands of the whites, they could present! Despoiled of their lands, driven from the graves of their fathers, and from reservation to reservation, until there is scarce a spot left that they can call their own, or where they can be free from the obtrusive footsteps of the hated white man, theirs has been a dreadful and pitiable fate. Who can really blame them, when they take all the circumstances into consideration, for feeling as they do? For, although they have not had the means that we have had to perpetuate the tale of their sufferings and the injustice they have experienced, yet the oral traditions of these things, handed down from generation to generation, have been sufficiently impressed upon their memories to make them indelible.

We have no idea that the Indians as a people will ever be exterminated, neither do we have an idea that there is any necessity for it. If a conciliatory policy were adopted, and the Indians treated as human beings, possessing feelings like ourselves, though they may be untutored, very different results would soon be apparent. Let them not be judged and condemned in their ignorance, as we would judge and condemn each other were we guilty of their deeds. Neither ought we, with our enlightenment and knowledge, to condescend to their level, and be guilty of the same acts which we condemn so much in them. Yet it is done; the papers teem with instances of white men wreaking indiscriminate vengeance on the innocent and the guilty, because they are of the same color! Innumerable peaceful and friendly Indians have been shot down like dogs, and left to rot unchronicled and unmourned, because, perchance, their murderers have lost a friend or an animal at some previous time in their lives while among Indians of a different tribe. And yet, as likely as not, these same individuals, if a poor, ignorant and debased Indian, whose every instinct is grovelling, and whose education has taught him to look upon the shedding of blood as a trifling thing, should be guilty of precisely the same offence, would be filled with resentment and indignation, and would, if it were in their power, exterminate him and his whole race. Can these things pass unnoticed and unpunished by the Father of all? Is not the life of an Indian of any value in His sight? As true as He lives, and has made of one blood all nations of men, and has said by the mouth of His Son, that the measure we

mete out shall be measured to us again, such deeds will have to be atoned for, sooner or later, and they can not pass unnoticed nor unpunished. There is an unlimited amount of sympathy expended in favor of the negroes, and many go so far as to assert that a curse will rest upon our nation because slavery is tolerated within our borders; but we candidly think that a greater curse and more terrible retribution, will rest upon the nation for its treatment of the Indians, unless they pursue a different policy, than can possibly result from the present treatment of the slaves. We imagine there is a great responsibility resting upon this nation in their treatment of the red men. The Lord in His wisdom, has permitted us to discover and occupy their land, and we have been placed as a foster-parent over them.—

Their fate has to a certain extent been in our hands, and we have had the power to exercise an influence upon them for weal or woe. How this power has been abused and prostituted to accomplish base purposes, is well known. It is not too late, however, to adopt a different policy; we yet have the opportunity of exhibiting our boasted philanthropy, enlightenment and zeal for the elevation of fallen humanity, by our treatment of the Indians, and we yet have the power to atone in part for previous missteps, inattention and abuse.

Querries Answered.

In the *Bulletin* of the 15th inst., Mr. King of Wm. propounds several interesting queries to be solved, in relation to Utah and her admission into the Union as a State, and reasons to some length on the effects of such admission etc.

We are pleased with the disposition evinced by many to meet this question boldly, and to discuss the propriety and impropriety of such an operation; for it will have to be met and practically solved before long, and the more thoroughly it is understood, the better it will be for all concerned. However much men may consider Mormonism, as it is termed, a humbug and a delusion, there is no way to escape the conviction that it is fast assuming an importance which requires the serious thought and attention of all reflecting men. Men have not hesitated to prophesy, that it was destined in a short time to fall in pieces, and be entirely broken up; it still flourishes, however, and is daily increasing in strength and importance. Persecution and opposition can not kill it; mobbing and expatriation have only added to its numbers; famine and Indian troubles have the effect of uniting its converts together; and, notwithstanding all the unfavorable circumstances they have had to contend with, it spreads and prospers, as though the hand of the Almighty Father was overruling every thing for its good, and for its ultimate triumph over every opposing obstacle.

Men in reasoning on Mormonism seem to be fully possessed with the idea, that many of its doctrines are entirely original with the Mormons, or at least that they are the first people to embody them in their religion, and claim that religion originated with Jehovah through His Son. This is more particularly the case with the doctrine of polygamy. Men are astonished when we assert that we predicate our faith in this principle on the Scriptures, and many of them imagine, like Mr. King of Wm., that it comes in contact with, and violates one of the holy commands of the great founder of the Christian religion.

Imbued with this feeling Mr. K. asks, "Is the religion of the Mormons the Christian religion? Is polygamy consistent with the law of Jesus Christ?" We briefly answer that the religion of the Mormons is the religion, which in the days of the disciples of Christ, was called the Christian religion, and, therefore, polygamy is consistent with all the laws of Jesus Christ, and is a part of his system. We are aware that this idea is diametrically opposed to all the ideas of professing Christians in these days in relation to the gospel of Jesus Christ; but we are willing to have our idea tested by the evidence of that Book from which all Christians derive their knowledge in relation to the founder of their religion and his commands and precepts. We wish it to be distinctly understood that the Latter-Day Saints or Mormons, do claim to be followers and disciples of Jesus Christ, and to be the people who are living in strict accordance with his teachings in all things. Many of our principles, no doubt, do not correspond with the principles believed in and practiced by modern Christians; but we can not consent for them to be the criteria by which our principles shall be measured. If we are to be condemned, it must be on the evidence of something more reliable than public opinion. All that is on record in relation to the sayings of Jesus, warrant us in believing that he approved of the practice of polygamy, for he went so far, when speaking to his disciples about the rewards they should obtain for their diligence and sacrifices in his cause, as to promise them an hundred-fold of houses and lands, wives and children, etc., as well as life everlasting. We have no intention, however, to enter into a lengthy disquisition on this subject in this article; we merely allude to these things to correct the impression which Mr. King, and no doubt many others entertain, that we are the only people who ever believed and practiced this principle as a principle from heaven, and one recognized by the Almighty. As for the degrading and debasing consequences of such a

practice—of its demoralizing influences—of its rapid tendency to sensual propensities, about which Mr. King says he has no comments to make, we have failed to discover them, altho' acquainted more or less with the institution from the time when it was first taught among the Saints up to the present; moreover, we can safely assert that we have seen so much misery, wretchedness and vice, during our few months' residence in San Francisco, where the people hold this principle in contempt, and revile in the full blaze of modern Christianity, that we have witnessed among the Latter-Day Saints since our earliest acquaintance with them, that should be doing them injustice to institute a comparison between the results of the practice of the two systems.

If the Christianity taught by the Son of God, is, as Mr. K. asserts, the religion of the land, and that it is to be the platform upon which States shall be admitted into the Union, then Utah, as far as that is concerned, will most certainly be admitted; because the most skillful theologian can not produce a principle in the whole system of the Latter-Day Saints that conflicts in any particular with the doctrines advanced by the Lord and His servants. If the question has to be decided between monogamy and polygamy; and the effects of the practice of the two systems upon the people who adhere to them, are to have any influence in the decision, then we feel perfectly confident that Utah will not have to knock long for admission.

If there is a barrier existing which will prevent Utah from obtaining her constitutional and guaranteed rights, it has its foundation in, what Mr. K. terms, the religious prejudices of the people; but is it just or proper that we should be deprived of our privileges, or that we should be coerced into the practice of a system which we know to be wrong and whose effects we dread, because of unfounded prejudice. The voice of the people has not always proved to be the voice of God in matters of religion; and the system of Jesus, which Mr. King professes to hold in such veneration and esteem, was at one time despised and treated with the utmost contempt, and, doubtless through what he might term "the strong sense of moral propriety inherent in the great masses of the people." It was so utterly repugnant to their received ideas of their sacred religion that they could not brook it.

We have no fears about the result of the application of Utah for admittance into the Union. If Congress fulfills its obligations to be guided by the letter of the Constitution, she can not be refused. Men may traduce the system of religion believed in by her people, and they may predict what the effects of tolerating it will be; but it is an undeniable fact that its teachings do produce good order and harmony among its believers—that they are free from strife, litigation and a long train of evils which other communities are annoyed with, and that since the organization of the Territory they have managed all their internal affairs in so judicious and business like a manner, that they have commanded the admiration of all unprejudiced men who have been conversant with the subject.

The main objection that we hear advanced against the admission of Utah into the Union, is that her inhabitants tolerate polygamy. It is almost universally admitted that they tenaciously adhere to the Scriptures; and their belief in the Lord Jesus as the Son of God, and in the ordinances which he instituted, has been thought by many to be carried to an extreme—their industry and perseverance are proverbial, and need no testimonial; and, therefore, there can be no objections urged upon these grounds. Although believers in, and in many instances practitioners of, the doctrine of polygamy, they are as a people strictly virtuous and moral, and incontinence or unchastity is extremely rare. Polygamy, however contrary to the received opinions of the day, can not be considered criminal; if it were, then all the patriarchs and holy men of God were undoubtedly criminals. Who can have the hardihood to assert that Abraham, the friend of God, the father of the faithful, committed a criminal act in taking other wives, when it appears that he was not condemned by the Lord, although he conversed with him almost daily? If polygamy, practiced upon correct principles, can be proved to be an objection against admission into the kingdom of heaven, much less the Union of these United States, we are in ignorance of the evidence.

Arrivals.

We were rejoiced to grasp the hand of our old friend and co-laborer in the ministry, Elder F. A. Hammond, who landed with his family in San Francisco from the Sandwich Islands, on the 12th inst., after a passage of twenty-two days. Elder Hammond left Great Salt Lake City with his family in March, 1851, and landed on the islands in Aug. of the same year, since which time he has been sedulously engaged in the business of the ministry, and has had much joy in his labors. He is now, after a five years' absence, making the best of his way back to the mountains.

Elder John McCarthy one of the Saints wrecked on the bark *Julia Ann*, an account of which we published a few weeks ago, landed in good health at this port on the 14th inst., from Tahiti, Society Islands. We learn from him, that when he left, the remainder of the company expected to leave for this port in about two or three weeks.

Spiritual Lectures.

A course of lectures to be delivered by spiritual agency through a person of the name of Underwood, represented to be the best speaking medium in the world, were commenced on Tuesday evening last at the American Theatre. The spirit lecturers for whom he was to be medium, were to be, as stated by the bills, a deceased brother of the medium, Dr. Carlisle, Rev. Dr. Bascom and Daniel Webster. Whether the deceased brother was unconscious to delivering public lectures or not, was not stated; but judging from the style of the lecture the first evening, the spirit was certainly so embarrassed or something else that he could not collect his ideas or utter a really correct sentence, and a more complete failure of a spirit in the body or out of the body we never witnessed. The disappointment of the audience was complete, for, after all that had been said about his qualifications, even the skeptical had went with the expectation of hearing something that, at least, would be intelligible. The next day (Wednesday) a circular was issued by the friends and associates of the medium, asking the public to suspend their judgment, and to give him further trial; stating as a reason for the failure of the preceding evening, that the influence controlling him had much difficulty in holding possession during the delivery of the lectures.

The lecture on the evening of Wednesday, purported to be delivered by the spirit of Dr. Carlisle on the immortality of the soul. It was said that while the medium would speak under the influence of the different spirits, his voice, gesticulation and elocution would differ as widely as did the purporting intelligences differ in the same respects when upon the earth. Altho' the medium's friends were sanguine of his success on the second evening, yet they were again doomed to be disappointed, as it resulted in a more complete failure, if possible, than did the first evening's. If the public had not been informed that it was a different spirit from that of the preceding evening, they never would have found it out by the voice, gesticulation or elocution; they were so similar that it would puzzle the most scrutinizing to detect the slight difference. While it lasted, the audience were wearied and disgusted, but they were not prepared to have it so abruptly terminated as it was; they bore it good humoredly, however, and no doubt, thought it a pretty good "sell."

The Spirits, it is said, directed him to come to San Francisco and deliver public lectures, and it was asserted and expected that this would result in the complete triumph of Spiritualism, and in a little while "San Francisco would be shaken to the very centre." The poor medium, who is the "unconscious and irresponsible instrument" in the hands of the Spirits, has done all in his power to fulfil the mission assigned him; he has surrendered himself completely into their hands, and has been so much under their influence as to go without food for days, yet they have failed to fulfil the expectations they excited.

In a card published in the *Herald* of the 17th, it is stated that the medium will be tested by a company of scientific gentlemen, and that lectures will be delivered gratis until the public are satisfied that the spirits really speak through him.

We think no less of Spiritualism after these failures than we did before, neither would our respect for, or reliance in it as a correct system have been increased had the lectures passed off as brilliantly as was anticipated. Since its first advent, we have believed that a great many of the phenomena which its converts have published as being connected with it, were as they represented them. We gave credence to these things on such testimony, because we had for years been expecting the manifestation of such a power. We knew that a correct system and plan of obtaining revelation had been taught for a number of years, and that men had been told that if they would be obedient to certain ordinances, they should obtain revelation and knowledge in relation to other spheres; and their inhabitants would hold converse with them, and teach them principles by the observance of which they could be prepared to enjoy happiness and glory beyond conception. We also knew that mankind generally had turned a deaf ear to all these things, and had considered the height of absurdity to believe in such ideas. Priests and people joined in the cry that revelation was unnecessary and the ministrations of angels no longer needed. We knew that inasmuch as this system of obtaining revelation and knowledge was a truthful one, and one that emanated from the Almighty, mankind could not reject it, without placing themselves in a position to be deceived by any delusive or false spirit that might arise; because, by their rejection of what the Lord recognized, they forfeited all claim to His spirit and the light and discernment which he bestows upon the obedient. We learned also from the Scriptures that signs and lying wonders were to be given, by which the very elect themselves would almost be deceived, because men would not receive the love of the truth, but take pleasure in unrighteousness. Therefore we have been prepared to witness performances "that would convince the most incredulous" that there are no insuperable barriers between the spirit world and ours.

The present, in our opinion, is but the incipient stage of this power; if it does not increase in numbers and in signs, and bring forward irrefragable evidences to demonstrate spiritual agency, we shall be disappointed, the failure of Mr. Underwood to the contrary notwithstanding. But while we admit that it possesses power, and that it has spiritual aid, we do not admit that its power will in the end benefit, exalt or happy man. It can not be depended upon. It will get a man in a bad fix, and then, as in the case of this medium alluded to, desert him. In this it is the reverse of the power of God. It is with a man to aid him when most needed; and instead of him being a mere automaton without the power of volition, "entirely and unconsciously controlled" by it, it is subject to him, and he controls it, or as Paul would say, "the spirits of the prophets are subject to the prophets."

Many of the Sandwich Islanders are Spiritualists, that is, they have attendant spirits who take possession of them in a similar manner to the spirits of the Spiritualists. They foretell many things by this means that are afterwards literally fulfilled; and these spirits will descend as eloquently and oracularly about *ka po* and *ka pa*, the places where the spirits say they reside, as do the spirits who take possession of the Spiritualists' mediums about the different spheres they inhabit, and their glory. They adduce very strong evidence to substantiate their assertions about the spiritualistic rouser; they enjoy, and many of their fellows firmly believe and place unlimited confidence in all they say. They state that they have enjoyed this intercourse for generations; but what has it benefited them? It is a fact, easily authenticated by all who are conversant with the people, that those who give heed to these things are in a worse condition than those who do not.

When we received the complimentary tickets to attend this course of lectures, we expected to notice them; and if we have expatiated more upon them than is wont, it is because we think them of sufficient importance to merit more than an ordinary notice. Our objections are not against the Spiritualists as men, for we believe there are numbers of them who have conscientiously and honestly embraced Spiritualism upon the evidence adduced; but our objections are against the mode practiced by them to obtain revelation, and against the source from whence revelations emanate.

THROUGH the courtesy of J. W. Sullivan of the Newspaper Depot, corner of the Custom House Block on Washington St., we have been furnished with copies of the *Illustrated London News*, *Balow's Pictorial Punch*, *Weaver's Magazine* and other papers, for which we are under obligations.

Mormonism and its Professors Again.

The editors of the *Golden Era* in their paper of the 13th inst., in an article of about eighteen lines length, disingenuously try to *creep out* of the position which they so fiercely assumed two or three weeks ago in their leader entitled "Mormonism and its Professors," by saying, that they "have nothing further to add in relation to the disagreeable subject," and then very opportunely append the threat that they *could say something*, "if necessary, that would acquaint the world with many facts bitterly unpalatable to Mormonism generally."

WONDERFUL clemency and forbearance! Messrs. Editors, your are really too magnanimous! A few strokes of the pen are only needed, to annihilate a system, nine-tenths of whose numbers are "knaves," "horse and cattle thieves," "refugees from justice and cut-throats," and yet the editors of the *Golden Era* think that it is not necessary to expose them! What better, or more godlike employment can men be engaged in, than in exposing iniquity, and in eradicating and cleansing a "disgusting cancer upon our social system?" Come, Messrs. Editors, you will never have so good an opportunity again of immortalizing yourselves. Annihilate Mormonism, by exposing its errors and corruptions; bring forward your strong reasons why it should not be believed by the good and honest, and, our word for it, you will find that portion, which according to your own admissions is, at least, one-tenth, deserting it, and rallying around the standard of truth that you will erect.

WE DEFAT OF THE REGULARS AT ROGUE RIVER. The following is copied from the *Statesman*: By a letter from Dr. Richardson, we are advised that the United States troops had a fight at the mouth of Rogue river with the Indians, in which from twenty-five to twenty-eight of the soldiers were killed, and that the troops were defeated. No particulars.

The War in Southern Oregon.

The condition of affairs in that part of the Territory is said to be more serious than is generally supposed. It is the prevalent opinion that a speedy conclusion to this war need not be expected. It will be a long, expensive war, notwithstanding an energetic use of all the means at their disposal.

HOSTILITY OF THE INDIANS. The following is copied from the *Puget Sound Courier*: "Information had been obtained through friendly Indians that the Sound Indians, who are hostile, expect a re-inforcement from the east side of the mountains in a few weeks. The Indians are still breaking out upon the settlements in all parts of the country. On the 4th of March, the savages fired upon Mr. John Bradley, while in the field plowing, but who with his family almost miraculously escaped. Mr. B. was accompanied by his wife, who drove the ox team attached to the plow. In one corner of the field were deposited their children, a boy of three years of age, and a babe. When the Indians fired, Mrs. B. ran for the children, and by the directions of her husband darted into the brush and attempted to reach the house. Mr. B. caught up the boy, and started to reach the house by crossing the field. The savages followed him on horseback, and fired at him some seven or eight times. Some of the Indians were within ten steps of him when they discharged their guns. One load from a shot gun took effect in Mr. B.'s hand and the boy's hip, but not producing a dangerous wound. Mr. B. finally succeeded in reaching his house, and procuring a gun the Indians retired. His wife lay concealed in the bushes till the Indians disappeared."

Sister Elizabeth Tait and child arrived in Liverpool from the East Indies, en route for Utah, February 11th, in the ship *James White*. —(Mill Star.)

News from the North.

INDIAN WAR IN THE NORTH.

By the arrival of the Pacific Mail Company's steamship *Columbia*, dates have been received from Portland to April 12th, and from Puget Sound to April 4th.

LATEST FROM THE CASCADES.

We learn from J. O'Neill, says the *Oregonian*, who is just over from Vancouver, that

THE WESTERN STANDARD.

Correspondence.

For the Western Standard.

A REVIEW OF THE REVIEWERS OF MR. HITTELL'S BOOK ENTITLED, "EVIDENCES AGAINST CHRISTIANITY."

Mr. EDITOR:

I have been much amused by reading the remarks that many newspaper writers have made concerning a book that Mr. J. S. HitteLL has compiled, bearing the above title. With but few exceptions, those that have written concerning it, seem to have adopted the Hudibrastic philosophy, which says—

"No doubt the pleasure is as great,
Of being cheated as to cheat;

consequently, whether the dogmas of the Christian religion are true or false, they ought to be respected and maintained because so many people enjoy themselves in believing them to be true. These conclusions, I think, are very benevolent; and I hope they will always influence their authors, whenever they attempt to attack any system of religious opinions.

The *Christian Advocate* comes out in a different tone and spirit, and calls the author of the book, a reasoning monkey, and thus exhorts him to repent and seek the Lord, and partake of the plenteous of his mercy and goodness. Quite a singular exhortation to a monkey—wonder if he understands it?

A Mr. Cummings has delivered a couple of lectures upon the book, and accuses Mr. HitteLL of attempting to destroy the principles of faith, hope and charity in the human breast, and in its place substitute a cold unfeeling sensuality. I suppose Mr. Cummings is sincere in his conclusions, but I think him mistaken in Mr. HitteLL's purpose in writing the book. It is my opinion that Mr. H. wrote his book to assist in putting down a certain cause of intolerance, a captious conceit, which renders man impervious, exclusive and antagonistic to his fellow man. These evils Mr. H. thinks have been brought upon us through the vain attempt to maintain some theory drawn from the Bible.

By the foregoing observations, I conclude that many find it more easy to condemn Mr. H., than to disprove the propositions contained in his book.

But one more reviewer remains to be noticed. His ideas appear in the third No. of the *Western Standard*.

He takes a different course from any of the others. He condescends to read the book, and then gives his own ideas concerning some of the propositions it contains. This unique manner of examining books, instead of their authors, has suggested a new course to me, and which, I think, other reviewers would do well to follow, and taking the hint, I may attempt not only to examine what the writer says, but even attempt to elucidate some points in the solution of the subject under consideration.

I will remark in the first place, that I think Mr. H. unfortunately, in quoting Mr. Hume's definition of the word miracle. Some people might call Mr. Hume an interested witness. Mr. Webster I think, would have been better authority.

As a whole I think the ideas advanced in the *Standard*, are interesting, judicious, and calculated to throw much light upon a very important principle of Theology; and the conclusions are natural and irresistible. And as miracles are supposed to be wrought through the power of faith, I wish to make that mysterious principle, or power, called faith, better understood. If I fail in the attempt, I shall only do what many others have done before me.

In the first sentence, of the sixth paragraph, of the article in the *Standard* upon the subject of the "miracles of the Bible," the writer says: "Jesus performed his miracles, by his great faith, and by the superior knowledge which he possessed of the laws of nature."

This sentence I would transpose, and make it read as follows: Jesus by his superior knowledge of the laws of nature, possessed faith to perform his miracles; thereby making faith the consequence of knowledge, and not leaving it a something or nothing according to the fancy of the reader.

"Faith is the evidence of things not seen." An architect has faith to draw the plan of a building; how did he obtain it? By his knowledge of the theory of his knowledge and practice of architecture. A builder has faith that he can build a house according to a certain plan; or specification; how did he get it? By his knowledge of the way and means, by which the work can be performed.

Many people suppose that faith and belief are synonymous. This is a mistake. Belief may cause one to make an effort; but faith goes farther, and comprehends the ways and means by which our effort must be successful. Many suppose also, that faith is a mental effort, similar to Mesmerism. That is an other mistake. Mesmerism is a means of producing certain results. Faith is the knowledge how to use those means, so as to produce the desired results. Again I repeat that faith is more than belief. Belief may be produced by like witness. Faith can only exist by knowing that witness or evidence, are true.

Eight among every ten men that have visited California for the last five years, come here with the idea that they would accumulate a large sum of money. For getting "the right" here has been the reason, although many of them have been to the mines. It is true, that the who live in the mountains in scale, and the hills in the balance, and talents on the islands are very little; though greater than those that the miners can, because of his superior knowledge of the laws of nature by which it can be done; but when it is concerned, the world is no concern to him. He who reads a watch can alter and repair it, and he who reads the eye and ear of man, can do the same to them likewise. The faith by which he can accumulate wealth, differs in every man's mind, from that which he has, and from the knowledge he has, except the one of the other man's mind, to keep a secret.

Ideas and knowledge are similar in every man, still they are different. He who reads a watch, and with his practice, has a knowledge of the other, or much in the new language, the "right" to his disposal. It is true, that the "right" is a belief. It requires a knowledge of the laws of nature, and of their composition. We can only know

that he knows it possesses. The same may be said of the Mahomedan, and the same of the Christian sects in all their varieties.

Again on the other hand, man's inability is in consequence of his lack of knowledge.

Mr. HitteLL has no real knowledge of the only wise and true God, and of Jesus Christ whom he has sent. Consequently, he does not believe what is said concerning Him. But few people have any knowledge that an Angel appeared to Joseph Smith, and informed him that a new dispensation of the Gospel was about to give to the world—that a record which had been written some thousands of years ago, concerning a history of the people who inhabited America during the time it was being written, should be revealed—and that this record was engraved upon plates of metal, and enclosed in a stone box, and were to be found in a hill in Manchester Township, Ontario Co., in the State of New York; but few people believe that Joseph Smith found any plates of the kind, from which he translated the Book of Mormon through the Uriah and Thessalonians, by the gift and power of God. But few people believe that Joseph Smith and Oliver Cowdery were ordained under the hand of John the Baptist, and endowed with the gifts, blessings, and authority of the Aaronic Priesthood; or that they were ordained under the hands of the Angels, (Peter, James, and John,) to the Apostleship, in the Priesthood of God that is after the order of Melchizedec. Consequently, they believe that Joseph Smith was an impostor, and that all who attempt to promulgate his teachings are deluded.

Monsieur Reny has some knowledge of French philosophy and of Catholic traditions; and as a master of course, in these he has some faith; but in the principles of what is called Mormonism he has little or no knowledge; and in it he has little or no faith. The Spiritualist has a knowledge of a multitude of facts concerning spiritual manifestations, and upon these who can blame him for having a multitude of reasons for his belief and faith? If he lacks wisdom, so that he is unable to arrange the facts that he possesses in a system like that of the Church of God, it is as much his "misfortune" as his fault, unless he has chosen darkness rather than light.

Why are you devoting your time and labor to your present occupation without expectation of pecuniary reward? Why, to disseminate true knowledge among the people. And why disseminate true knowledge among the people? That they may have faith.

Enough has been said to prove that both belief and faith are the consequences of knowledge. Then how absurd it is to condemn a man for his opinions, which he can no more avoid than he can live without breathing; although men are in fault for not attempting to obtain light, knowledge and understanding, when it is within their reach; and are the losers of its benefits by not seeking for it.

The great cause of the divisions that exist in regard to religious opinions is, because that all systems contain more or less truth, and upon those truths we build their faith, and found their belief; while the errors contained in the system make it imperfect and powerless, like a half formed man. Imperfect systems will continue to exist until all shall come to a knowledge of the truth; and if Mr. HitteLL could blot the Bible from the world, just as many dogmas, and just as much strife and contention would be manifested as at present.

In order to prevent this confusion and harmonize these opposing elements, was the Gospel devised, and a Priesthood instituted. This combination of facts and principles, are organized like the perfect system of a watch, where every part supplieth its place in the most mathematical proportions. This system is composed of apostles, prophets, evangelists, pastors, teachers, helps, governments, tongues, &c., and all of these when united in a system are endowed with gifts that produce miracles; and yet, as the *Standard* says, these miracles are only comparative; for they are as much the natural results of these combinations, as are the phenomena of life the results of the organization of a perfect human body. Whereas all parts of the human body might be perfect of themselves, although separated from each other, still they could have no power only by their combination. This accounts for the confusion that exists in spiritual manifestations. These manifestations may be called "troubling stones," but who is the architect to combine them; or as Mr. Rhodes, a leading Spiritualist, says, "all that has been written by A. J. Davis, Judge Edwards, Mr. Tallmadge, Mr. Hale and others, has only produced division and confusion."

If Spiritualism as it now exists, can be called a system, or body, it should be one *synopsis*. It would not appear like the beast that John saw when upon the isle of Patmos, with seven heads and ten horns; but it would appear to be a monster that was all head and horns, speaking with mouths at all points, and on every side, and each one directly contradicting the other.

In the Church of God all are not spirits, all are not angels; all do not speak in tongues; all do not work miracles. But God has distributed to every man his particular gift, according to his will, that there be no schism in the body.

The Spiritualist is sure that his faith is correct because it is in accordance with what he sees and knows, and so it is correct; but when he comes to know that there is a God, he constitutes a living body, he loses the knowledge which is necessary to constitute living body out of the surrounding atmosphere, which is in his possession, so that he cannot live, nor move, nor breathe, constituting all the elements of his body, and thus becomes a "dead" body. The spiritualist, then, classifies the Church of the Living God, the pillar and the ground of his faith.

Therefore, since a man's faith and belief is a consequence of his knowledge, he is not compelled to believe in the existence of God, or in the possibility of proving the existence of God, by any other method than by his own knowledge.

If we wish to convert Mr. HitteLL we must prove to him that when he prayed unto God, he did not expect any answer, and that when he did not receive any answer, he was not disappointed.

Ions and knowledge are similar in every man, still they are different. He who reads a watch, and with his practice, has a knowledge of the other, or much in the new language, the "right" to his disposal. It is true, that the "right" is a belief. It requires a knowledge of the laws of nature, and of their composition. We can only know

already demonstrated, and his greater faith was in consequence of this superior knowledge, as your knowledge in all their varieties.

Again on the other hand, man's inability is in consequence of his lack of knowledge.

Primo.

Third she is not expected to return for some time, unless she should fortunately meet with the object of her search, or some other vessel in distress. Her commander, Captain Harrison, an Arctic navigator in every sense, having been on the late successful expedition in quest of the *Kazoo*.

THE KAZOO.

The steamer of the *Kazoo*, lies on the Atlantic side indicated. Vasterville is said to expect to receive up to this side, and give notice to the *Kazoo* of the stoppage, and order the steamer to return to Pernis. The *Kazoo* got past the *Cove*, on April 10, having been in sight of Vasterville about two feet in depth, most of which, however, he found had disappeared on his return last Friday. Little snow, however, fell on the mountains during the late storm. On his outgoing trip Mr. Thompson found a man in Lake Valley named Castro who had become benumbed during the storm of the 1st last.

In his wanderings, however, he fortunately found a cabin, built by Mr. Hawley, and in which there were a few provisions. On these he subsisted until discovered by Mr. Thompson. At one time, while staying about, he reached a point within four miles of the settlement in Lake Valley, but the uncertainty of his whereabouts, and the imminent danger of frost in the event of his remaining out over night, forced him to return to his steps to the cabin. At evening Mr. Thompson passed along, with whom he came on to the *Kazoo*.

Orson Hyde has returned, very well pleased with his trip of exploration, which was satisfactory. There had been neither rain nor snow in the Valley. The gold prospectors had not returned, although they had been looking for several days. It is feared that they have been cut off by the Indians. There is nothing in the *Costa Rica* valley of incense. [See Union.

A SHOT IN THE DARK AT COLUMBIA. The *State Journal* says, that a drunken brawl occurred on Monday evening, near the Philadelphia House, Columbia. A man named Pat Gherity intended to make peace, and was turned upon by the brawlers, and severely beaten. He fled to his room in the Philadelphia House, his pursuers following, and burst in the door, when Gherity drew his pistol, fired, and shot a man named Charles Jearvis. He was arrested, and locked up in jail. The mob threatened to break open the prison and hang the prisoner, but the county Sheriff intervened, and conveyed the man to the county jail at Sonora. Jearvis was not at all concerned in the fight, but was endeavoring to make peace. Slight hopes are entertained of his recovery.

FAUCES BANZIGAS. The bill introduced into the U. S. Senate on the 6th of March, to provide for the construction of a railroad and telegraph from the Mississippi river to the Pacific Ocean, grants the construction thereof to Samuel Chapman, O. K. Garrison, John O. Fall, Robert McVane, George Read Biddle, Sidney B. Barker, Alexander H. Boteler, William Schuler, George Gresme, and their associates—See Union.

FIRE AT PLACERVILLE. Loss \$50,000. The *Sacramento Union* says that a fire broke out at Placerville last Tuesday evening, in the rear of the Town House, westend of Main street, adjoining the Post Office. The Post Office building was saved, but the Orleans Hotel, Steven's Livery Stable, together with about thirty other buildings, were burned. A fire-proof building stopped the fire on one side, and tearing down frames on the other, nearly opposite. All west of this is burned. Stevens succeeded in saving his horses. Probable loss, \$50,000.

MURDER. A murder was committed on Thursday morning on the Freddie road near the Lagoon, by a half-breed named Francisco Robena. His victim was an Indian. They had been drinking and quarreled, and Francisco receiving a blow, returned it with a stab from a sharp knife which entered the side of the deceased, broke a rib and cut through the liver. The wounded man lived but a short time. In explanation the murderer says that the other party was armed, and if he had not protected himself, he would have lost his own life.

DAWNERS. A man by the name of John Harcourt, of Niagara Falls, N. Y., was drowned on the 7th of April, while endeavoring to cross the Ferry at French Bar. The rope by which the boat is carried across, broke, and the boat soon capsized. Mr. Harcourt, with his companion, was precipitated into the water. They had been drinking and quarreled, and Francisco receiving a blow, returned it with a stab from a sharp knife which entered the side of the deceased, broke a rib and cut through the liver. The wounded man lived but a short time. In explanation the murderer says that the other party was armed, and if he had not protected himself, he would have lost his own life.

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THE WESTERN STANDARD.

Correspondence.

For the Western Standard.

A REVIEW OF THE REVIEWERS OF MR. HITTELL'S BOOK ENTITLED, "EVIDENCES AGAINST CHRISTIANITY."

Mr. Editor: I have been much amused by reading the remarks that many newspaper writers have made concerning a book that Mr. J. S. Hittell, has compiled, bearing the above title. With but few exceptions, those that have written concerning it, seem to have adopted the Hulistic philosophy, which says:—

"No doubt the pleasure is as great,

"Of being cheated as to cheat."

consequently, whether the dogmas of the Christian religion are true or false, they ought to be respected and maintained because so many people enjoy themselves in believing them to be true. These conclusions, I think, are very benevolent; and I hope they will always influence their authors, whenever they attempt to attack any system of religious opinions.

The *Christian Advocate* comes out in a different tone and spirit, and calls the author of the book, a reasoning monkey, and then exhorts him to repent and seek the Lord, and partake of the plentitude of his mercy and goodness. Quite a singular exhortation to a monkey,—wonder if he understood it?

A Mr. Cummings has delivered a couple of lectures upon the book, and accuses Mr. Hittell of attempting to destroy the principles of faith, hope and charity in the human breast, and in its place substitute a cold unfeeling sensuality. I suppose Mr. Cummings is sincere in his conclusions, but I think him mistaken in Mr. Hittell's purpose in writing the book. It is my opinion that Mr. H. wrote his book to assist in putting down a certain cause of intolerance, a cause which renders man impious, exclusive and antagonistic to his fellow man. These evils Mr. H. thinks have been brought upon us through the vain attempt to maintain some theory drawn from the Bible.

By the foregoing observations, I conclude that many find it more easy to condemn Mr. H., than to dispense the propositions contained in his book.

But one more reviewer remains to be noticed. His ideas appeared in the third No. of the *WESTERN STANDARD*.

He takes a different course from any of the others. He concedes to read the book, and then gives his own ideas concerning some of the propositions it contains. This unique manner of examining books, instead of their authors, has suggested a new course to me, and which, I think, other reviewers would do well to follow, and taking the hint, I may attempt not only to examine what the writer says, but even attempt to elucidate some points in the solution of the subject under consideration.

I will remark in the first place, that I think Mr. H. unfortunate, in quoting Mr. Hume's definition of the word miracle. Some people might call Mr. Hume an interested witness. Mr. Webster I think, would have been better authority.

As a whole I think the ideas advanced in the *STANDARD*, are interesting, judicious, and calculated to throw much light upon a very important principle of Theology; and the conclusions are natural and irresistible. And as miracles are supposed to be wrought through the power of faith, I wish to make that mysterious principle, or power, called faith, better understood. If I fail in the attempt, I shall only do what many others have done before me.

In the first sentence, of the sixth paragraph, of the article in the *STANDARD* upon the subject of the "miracles of the Bible," the writer says: "Jesus performed his miracles by his great faith, and by the superior knowledge which he possessed of the laws of nature."

This sentence I would transpose, and make it read as follows: Jesus by his superior knowledge of the laws of nature, possessed faith to perform his miracles; thereby making faith the consequence of knowledge, and not leaving it a something or nothing according to the fancy of the reader.

"Faith is the evidence of things not seen." An architect has faith to draw the plan of a building; how did he obtain it? By his knowledge of the theory of his knowledge and practice of architecture. A builder has faith that he can build a house according to a certain plan, or specification; how did he get it? By his knowledge of the way and means, by which the work can be performed.

Many people suppose that faith and belief are synonymous. This is a mistake. Belief may cause one to make an effort; but faith goes farther, and comprehends the ways and means by which our effort must be successful. Many suppose also, that faith is a mental effort, similar to Mesmerism. That is another mistake. Mesmerism is a means of producing certain results. Faith is the knowledge how to use these means, so as to produce the desired results. Again I repeat that faith is more than belief. Belief may be produced by false witnesses. Faith can only exist by knowing that witnesses or evidences, are true.

Eight among every ten men that have visited California for the last five years, came here with the belief that they would accumulate a large number of dollars. Four among that eight have been disappointed; although many of them had faith that could remove mountains, as any one may learn by visiting the mines. It is true, that "He who weighed the mountains in scales, and the hills in the balances, and taketh up the islands as a very little thing;" might remove them quicker than the miners can, because of his superior knowledge of the way and means by which it can be done; but so far as faith is concerned, there would be no difference in principle. He who made a watch can alter and repair it; and he who made the eye and ear of man, can do the same to them likewise. The faith by which a watch-maker repairs a watch, differs in no wise (only in proportion) from that which he has, who opens the eyes of the blind, unstop the ears of the deaf, and cause the lame to leap as a hart.

Ideas and knowledge are similar in many respects, still they are different. So in many respects belief and faith are similar, but in reality one differs from the other, as much as the new born infant differs from manhood in its highest state of vigor and development. It requires some knowledge to produce belief. It requires more to produce faith. Knowledge of itself is positive, although in extent, it is comparative. Most men know something, but few know everything. This partial knowledge is the cause of the diversity of opinions that abound in the world; and especially concerning religion. Every man's faith and belief will be according to what he knows.

The Brahmin knows some truths that the Brahminical system contains. Upon these he builds his faith, and from them spring his belief. Although one half of his theory may be false, he will maintain it with the greatest tenacity, because of the truths

that he knows it possesses. The same may be said of the Mahomedan, and the same of the Christian sects in all their varieties.

Again on the other hand, man's unbelief is in consequence of his lack of knowledge.

Mr. Hittell has no real knowledge of the only wise and true God, and of Jesus Christ whom he has sent. Consequently, he does not believe what is said concerning Him. But few people have any knowledge that an Angel appeared to Joseph Smith, and informed him that a new dispensation of the Gospel was about to be given to the world—that a record which had been written some thousands of years ago, containing a history of the people who inhabited America during the time it was being written, should be revealed—and that this record was engraven upon plates of metal, and inclosed in a stone box, and were to be found in a hill in Manchester Township, Ontario Co., in the State of New York; therefore, but few people believe that Joseph Smith found any plates of the kind, from which he translated the Book of Mormon through the Urim and Thummim, by the gift and power of God. But few people believe, that Joseph Smith and Oliver Cowdery were ordained under the hand of John the Baptist, and endowed with the gifts, blessings, and authority of the Aaronic Priesthood; or that they were ordained under the hand of the Angels, (Peter, James, and John,) to the Apostleship, in the Priesthood. God that is after the order of Melchizedec. Consequently, they believe that Joseph Smith was an impostor, and that all who attempt to promulgate his teachings are deluded.

Monseur Remy has some knowledge of French philosophy and of Catholic traditions; and as a matter of course, in these he has some faith; but in the principles of what is called Mormonism he has little or no knowledge; and in it he has little or no faith. The Spiritist has a knowledge of a multitude of facts concerning spiritual manifestations, and upon these who can blame him for having a multitude of reasons for his belief and faith? If he lacks wisdom, so that he is unable to arrange the facts that he possesses in a system like that of the Church of God, it is as much his misfortune as his fault, unless he has chosen darkness rather than light.

Why are you devoting your time and labor to your present occupation without expectation of pecuniary reward? Why, to disseminate true knowledge among the people. And why disseminate true knowledge among the people? That they may have faith.

Enough has been said to prove that both belief and faith, are the consequences of knowledge. Then how absurd is it to condemn a man for his opinions, which he can no more avoid than he can live without breathing; although men are in fault for not attempting to obtain light, knowledge and understanding, when it is within their reach; and are the losers of its benefits by not seeking for it.

The great cause of the divisions that exist in regard to religious opinions is, because that all systems contain more or less truth, and upon those truths men build their faith, and found their belief; while the errors contained in the system make it imperfect and powerless, like a half formed man.

Imperfect systems will continue to exist until all shall come to a knowledge of the truth; and if Mr. Hittell could blot the Bible from the world, just as many dogmas, and just as much strife and contention would be manifested as at present.

The bill introduced into the U. S. Senate on the 6th of March, to provide for the construction of a railroad and telegraph from the Mississippi river to the Pacific Ocean, grants the construction there to Samuel Branson, C. G. Garrison, John O. Fall, Robert McCabe, George Read Riddle, Sidney S. Baxter, Alexander R. Boteler, William Schouler, George Greene, and their associates.—Sec.

UNION FIRE AT PLACERVILLE. Loss \$50,000. The *Sacramento Union* says that a fire broke out at Placerville last Tuesday evening, in the rear of the Iowa House, westend of Main street, adjoining the Post Office. The Post Office building was saved, but the Orleans Hotel, Steven's Livery Stable, together with about thirty other buildings, were burned. A fire-proof building stopped the fire on one side, and tearing down frames on the other, opposite. All west of this is burned. Stevens succeeded in saving his horses. Probable loss, \$50,000.

MURDER. A murder was committed on Thursday morning on the Presidio road near the Lagoon, by a half-bred named Francisco Robena. His victim was an Indian. He was drinking and quarreled, and Francisco receiving a blow, returned it with a stab from a sharp knife which entered the side of the deceased, broke a rib and cut through the liver. The wounded man lived but a short time. In explanation the murderer says that the other party was armed, and if he had not protected himself, he would have lost his own life.

DRUNKEN. A man by the name of John Hartcourt, of Niagara Falls, N. Y., was drowned on the 7th of April, while endeavoring to cross the ferry at French Bar. The rope by which the boat is carried across, broke, and the boat soon capsized. Mr. Hartcourt, with his companion, was precipitated into the river. One succeeded in catching on some drift-wood which had accumulated on the rocks, and was hauled ashore by a line; the other, less fortunate, perished.

The statement of her having put into the Shannon was incorrect.

THE PEACE NEGOTIATIONS. The *Quaker City* took out a report of the signing us

of another homicide, which was doubtless the result of the practice of carrying fire-arms. Two men, Mr. John Feely and Wm. Fitzgerald, quarreled. They separated, after which Feely drank, and finally, in talking about the matter, drew a pistol and said, "Here was something for them." Turning partially around, and elevating his pistol, he fired, and the ball entered the head of Dennis Murray, a man in no wise implicated in the difficulty. Whiskey and the horrid practice of carrying weapons, did the work.

Murray was a respectable man and doing a good business.

The Spiritist is sure that his faith is correct because it is in consequence of what he sees and knows, and so far it is correct; but when he attempts arranging these facts so as to constitute a living body, his faith fails, and he is confounded. And why? because he lacks the knowledge which is necessary to constitute a living body out of the surrounding elements or facts which are in his possession, so as to form a self-existent body, combining all the elements of increase and progress, that characterize the Church of the living God—the pillar and the ground work of the truth.

Therefore, since a man's faith and belief is in consequence of his knowledge, let us not condemn one another on account of not believing alike, but rather pity each other for our lack of knowledge.

If we wish to convert Mr. Hittell we must pray as Elijah did, when he prayed that God would open the eyes of his servant, that he might see. If the Holy Ghost (without which man can say that Jesus Christ is the Lord,) should rest upon Mr. H. as it did upon one Saul of Tarsus, you would see Mr. H. just as diligent in hunting up evidences to sustain Christianity, as he has manifested in collecting them against it; and if you wish the people of California to be in possession of the true faith, you must give them knowledge. When the knowledge of God shall cover the earth as the waters do the mighty deep, then will all be of one faith, of one Lord, and of one belief.

To disseminate truth is God-like; for it will destroy error, root and branch. But to simply attempt to pull down error and leave it to cumber the ground, shows only humanity.

Therefore, of this many persons are beginning to be somewhat apprehensive for her safety. But they are not those who know the vessel and are familiarly acquainted with her commander. At the Navy

already demonstrated, and his greater faith was in consequence of this superior knowledge, as your humble servant believes.

PHILO.

News from the Interior.

LATER FROM CARSON VALLEY. John A. Thompson, who left Placerville for Carson Valley, on April 1st, encountered new snow ten miles above that city some two feet in depth, most of which, however, he found had disappeared on his return last Friday. Little snow, however, fell on the mountains during the late storm. On his outward trip Mr. Thompson found a man in Lake Valley named Castro who had become bewildered during the storm of the 1st. In his wanderings, however, he fortunately found a cabin, built by Mr. Hawley, and in which there were a few potatoes. On these he subsisted until discovered by Mr. Thompson. At one time, while straying about, he reached a point within four miles of the settlement in Carson Valley, but the uncertainty of his whereabouts, and the imminent danger of frost in the event of his remaining out over night, forced him to retrace his steps to the cabin. At evening Mr. Thompson passed along, with whom he came on to the Valley.

Orson Hyde has returned, very well pleased with his trip of exploration, which was satisfactory. There had been neither rain nor snow in the Valley. The gold prospectors had not returned, although they had been looking for several days. It is feared that they have been cut off by the Indians. There is nothing in Carson Valley matters of moment.—(Sac. Journal)

FURTHER COMPLICATIONS.—THE TRANSIT COMPANY ORDERED TO STOP RUNNING THEIR BOATS BY COSTA RICA.—BARON BULOW IN THE FIELD AGAINST WALKER.

The following news, which, though no later than what we have already received direct from Nicaragua, yet contains some details of interest, was brought by the British steamer *Solea* from Greytown to Aspinwall on the 23d March:

The Government of Costa Rica have declared war upon the present Government of Nicaragua—have issued a proclamation for raising an army of nine thousand men, and have formally notified the Nicaragua Transit Company to stop the running of their steamers on the river San Juan and the Lake of Nicaragua, and if this is not done by the Company, they will enforce it.

Three thousand five hundred men under Gen. Mora, the President, and Commander-in-Chief, were about to march upon Nicaragua. Baron Bulow was in the field.

The boats of the Transit Co. had been stopped.

We understand it was said at Greytown that Walker had probably seized the steamer to convey his troops to Punta Arenas. We can hardly credit this.

The mails for Costa Rica are to go by this route, and the passengers by the current "run" will have to come down here, and the Nicaragua route must necessarily be broken up for the present.

If the movement initiated by Costa Rica was sure to be confined to her, Walker might protect the transit for a time; but with the possibility of a more extended rising from other quarters, he will probably devote himself to the actual defence of the State, upon the first invasion."

The book discloses some singular circumstances.

On the 16th of July, 1855, Gen. Simpson wrote to his Government the particulars of a conference, attended by Gen. Pelissier, Gen. Marmora, Admirals Lyons, Brast, Stewart, and Gen. Simpson, at which Omer Pasha endeavored to induce them to send a portion of the troops from the Crimea to Asia.

Offered to proceed with 25,000 men he brought from Eupatoria to Asia, for the purpose of relieving Kars.

All the Generals and Admirals were unanimous in rejecting his proposal, and as still maintained his opinion, he left for Constantinople to lay the plan before the Sultan.

In order to counteract Omer's proceedings, Gen. Simpson wrote thus to Lord Stratford de Redcliffe:

"Use your powerful influence to cause our opinion to prevail over that of his Highness, for great public interests are at stake, and serious consequences might result from his success."

Omer Pasha's plan was to make a powerful diversion from Redoubt Kale, with

the view of menacing the communications of the Russians and compelling them to raise the siege of Kars. This project found favor in the Turkish Councils at Constantinople. Lord Clarendon, also, seems to have approved of at least a trial of the plan. He (Clarendon) therefore, wrote to Lord Cowley, the British Minister in Paris, in these terms:

"I regret that the French Government should oppose the expedition, and the British Government would doubt whether it were wise, even if they had the right to do so, to object to the adoption of such a course by the Porte, since the void made by the withdrawal of Omer Pasha's troops from the Crimea might be filled up by sending Gen. Vivian's contingent to either Balaklava or Eupatoria."

On the 4th of August, Lord Cowley replied by telegraph:

"The French Government will not oppose the projected expedition to Asia Minor, under Omer Pasha, provided that the numbers of the Turkish contingent before Sebastopol are not diminished."

On the same day Clarendon telegraphed to Lord Stratford de Redcliffe:

"Omer Pasha can go to relieve Kars, provided he does not diminish the Turkish troops before Sebastopol, nor disturb the garrison of Yenikale. Vivian is to hold himself in readiness to go to Eupatoria with his Turkish contingent."

Napoleon seems to have interposed some new objections, for, on the 29th of August, Lord Cowley again writes to Clarendon, saying:

"The Emperor has no objection to the removal of the Turkish troops from Balaklava, and to their replacement by the French."

The statement of her having put into the Shannon was incorrect.

ON THE 10TH OF DECEMBER GEN. CODRINGTON WROTE TO LORD STRATFORD:

"I wrote to Marshal Pelissier in the general tone of your letter, expressing to him the great object it seemed to be to get the Turkish troops in Trebisond, and that, if done at all, it should be done at once; and offering my assistance, if I could, by communications with our navy to further this object. The answer was that he could not consent to their leaving Eupatoria without the express sanction of the Emperor of the French."

Gen. Williams meantime continued to send note after note to Lord Stratford, and at length complained

that he had written fifty-four despatches and fifty-four private letters, and the only reply he had received was a request to try to recover some Russian ladies who had been carried off by a Turk.

At length Lord Stratford vouchsafed to give the following explanation:

"It remains for me to say a word respecting my silence toward Gen. Williams. It has in truth, continued longer than I intended. It originated in my anxiety not to occasion disappointments by announcing measures which might or might not be carried into effect. I knew that during the winter season little comparatively could be done; and I preferred, under the pressure of business flowing in abundantly from other sources, to give my correspondent an answer in full, rather than keep up a succession of partial communications!"

THE PEACE NEGOTIATIONS. The *Emancipation* publishes a communication purporting to proceed from Paris, which says that the first four points were at once decided on Thursday; that the discussion of Saturday was reported to be very warm, and was so, in fact, between Baron Bruson and the English Plenipotentiaries, during which Count Ortolani remained quiet, but at last he broke his long silence, and said as follows:

"Peace must be restored to the civilized world.

We are all great enough to pass over certain details.

It was I who made the treaty of Adrianople, and to me it belongs to tear it.

We accept the rectification of the limits proposed for Bessarabia, and to the Asiatic Provinces.

We adhere to the condition about not re-establishing the fortress of Bessarabia; and we desire that the Isle of Aland shall be a menace for no one.

There is no difficulty as to Nicopolis; and we give up, without compensation, the city of Kars to

THE WESTERN STANDARD.

THE SUPERSTITIONS OF SAILORS.

Some years ago a British frigate, mounting fifty guns, and manned by four hundred of old England's hardest seamen—met fit to face any danger, or thrash any human foe—lay becalmed on a bright sunny day in the middle of the Atlantic Ocean, hundreds of miles away from any land. Not a breath of wind disturbed the dog-vane, not a ripple was upon the sea; the man at the wheel stood idle and listless, the canvas flapped against the masts powerless, and the tall spars towered up into the bland air as motionless as if they were growing in their native forests. The vast expanse of the ocean was like a sheet of glass, gently broken into many ripples by the dark pointed fin of the stealthy shark, as he moved slowly along in quest of his prey. Ever and anon a long rolling swell swept over the surface of the sea at regular, though distant intervals, and but for this all-but imperceptible motion, nature seemed asleep, but the heaving and settling of the water might be taken for the deep-drawn respirations of some enormous animal.

The frigate was alone, no other sail dotted the sea within the scope of her horizon. All was silent, solemn, and calm; when in the midst of this stillness, the attention of the crew, on deck and below, was suddenly arrested by the loud and distinct ringing of a bell. Clang, clang, clang, it went, to the amazement of many, and the astonishment of all.

There was something so extraordinary in the sound that it startled all hands. There was no describing it. At first it appeared to come from a distance, and then from the ship's bell, for the noise was clear and loud; and, but for a slightly muffled tone, might have been, as indeed it was, mistaken for the bell of the frigate.

Yet who had dared to strike the ship's bell, violently and without orders? And the officer of the watch, as soon as he had overcome the intense astonishment such a breach of naval discipline had occasioned, demanded sternly—

"Who rang that bell?"

No answer was given.

"Who rang that bell, I say?" he again demanded, in the short, trumpet tone of the quarter-deck.

No answer.

"I tell you what it is, my men" continued the officer, getting warm. "I'll have an answer out of some one. Here, quarter-master, tell me directly, who dared to ring that bell?"

The man thus appealed to gaped with astonishment, for he had, like every man aboard, heard the singular peal. Yet he was perfectly aware that no person had touched the bell; and as the sounds appeared to him to come from the direction where it was placed, he was as much puzzled as the officer to account why it had been struck or rung in such an unaccountable manner.

Finding that the quarter-master still hesitated, the officer said,

"Come, my man, tell me who rang that bell?"

"Well, then, I don't know, sir," solemnly replied the seaman; "leastways," he continued, awkwardly scraping his hair, "I 'spose 'twasn't done by any human fingers: 'cos ye see, sir, I was just about to make it twelve o'clock myself, when the duty was took clean out of my hands, by some invisible power, as it seems to me."

"Invisible power, was it? Well, perhaps it was; but I'll stop his grog if I find him out; so come, that won't do for me. Again I say, who dared to ring the ship's bell in that way?"

Again the quarter-master solemnly avowed that unless it was a freak of old Neptune, Davy Jones, or the Flying Dutchman, that he did not know who did it.

As the quarter-master was a steady hand, not given to liquor, and one of the best men in the ship, there was no reason to suspect him of falsehood; besides, the ship's bell was hung in open view of the quarter-deck, and seen by all hands.

"Strange!" muttered the lieutenant, and he looked over the ship's side. Others followed his example at the bow and stern of the vessel, as though they expected to find a boat there. Active topmen ran up the rigging, but nothing could be seen but the gentle heaving sea, the fair blue sky, and the clouds.

By this time the captain, astonished at the unusual noise and bustle on deck, for he had also heard the vehement ringing of the bell, had left his cabin, and was silently listening to the inquiries made by his lieutenant. This last named officer now reported in due form to his superior what had occurred, but that he had failed to detect the offender for the present.

Our captain was one of the peppery breed—hasty, but good natured—a strict disciplinarian, and a thorough seaman. He heard the lieutenant, then the quarter-master, and one or two of the waisters, describe what they knew of the matter; but as all their statements amounted to nothing, he cut the affair short by ordering every man in the watch to have his grog stopped until the culprit was found.

Clang, clang, clang, went the bell again, as soon as the words were out of the captain's mouth. Well, of course the captain was petrified, so was the lieutenant; and as for the quarter-master and the rest of the watch, it would be difficult to describe their sensations, for they were a compound of terror at the sound of the bell, and joy at the prospect of having the stop-

page taken of their grog; for of course the captain could now judge for himself who it was that was having a freak with his bell.

"This is very unaccountable," said the captain.

"Very," replied the lieutenant.

"Young gentleman," said the captain, "go below and inquire if any one sounded a bell just now between decks."

"Ay, ay, sir," said the midshipman of the watch dived down the after-hatchway, and there he found every body asking every body the very question he came himself to ask; nobody knew any thing about the matter.

As soon as the youngster came on deck he reported accordingly.

From whence then could the sounds proceed? No bell, by the ordinary mode of conveying sound, could be heard from the distance they could see. Even while the whole of the ship's company were palpitating with excitement, the inexplicable sounds continued—clang, clang, clang.

The crew now crowded on deck—midshipmen, marines, doctor, purser, cook and idlers. The men stood at a respectful distance from the sacred precincts of the quarter-deck; but giving the mysterious bell a wide berth, not so much from fear as to remove all doubt about touching it, and to keep out of (h)arm's way had their grog stopped.

Presently the same loud ringing was heard again; this time it floated high over head, and increased in intensity, and then it died away in long cadences, only to be renewed with fresh energy. Now it sounded broad upon the bow—now upon the beam, and then astern—while the whole of this time there hung the ship's bell, seen by all, and untouched.

Astonishment sat upon every countenance, from the captain to the cook's mate, and it was pretty evident that it would have been a relief to have exchanged the anxiety produced by their invisible enemy for a rattling broadside with the most speaking frigate that ever floated. Many a man believed they heard the ship's knell, and many a hardy tar grew pale.

The bell now ceased for a time, and a captain consultation was instituted among the oldest seamen and officers in the ship. Nothing of the kind had ever been heard in all their experience at sea before. One old forecastle man admitted that he had seen the Flying Dutchman, that he was sartan of; another equally observant of Neptune had seen (or else he was blind) a mermaid; many had heard all sort of dismal noises in great storms, and seen large fires at night burning upon the sea; but as for the bell ringing, they had never heard of the like before.

Among the officers there were many opinions as to the place from whence the sounds came; some believed they proceeded from above, others from the ship; but the majority were incredulous, and suspected the whole affair was a trick; but then, how could it be performed? And in order to settle all doubts upon that point, the bell was unhooked and placed upon the deck; but nevertheless the same mysterious clang, clang, clang, ran fore and aft the ship.

It was now evident that the sounds did not come from the ship's bell; and being satisfied upon that point, the investigation was pushed in another direction. Luckily for us all, we had a purser of a scientific turn in the frigate. He was one of those idlers belonging to a ship of war, who having no sea duties to perform, are, nevertheless, always busy. He was always studying something; and he now stepped forth and assured us that the sounds which had so puzzled all hands were caused by some strange vessel at a distance.

"But no ship is in sight," remarked the first luff, in an incredulous tone.

"No matter," said the purser.

"Why we can see miles, from the mast-head, in every direction, and not an inch of canvas is visible."

"No matter," doggedly said the purser. "One of two things is certain," he continued: "the sounds either proceed from the frigate's bell, or from some ship's bell not at present in sight. You admit that, I presume?"

"Well," said the captain, "go on."

"And you do not believe with the quarter-master that Neptune, Davy Jones, or the Flying Dutchman have any hand in the matter?"

The officers didn't believe they had, evidently giving way before the reasoning of the purser.

"Well, then," continued he; "if these remarkable sounds do not proceed from this ship's bell, and you discard supernatural agency, then the inference is, that they must come from some ship in the distance."

"But how?" inquired the first lieutenant, triumphantly. "Explain that if you can."

"In this way," calmly replied the purser. "In the theory of sound there is a known principle, called, I believe, the acoustic tube."

"What's that?" demanded the officers.

"Why, your speaking trumpet—the speaking pipe by which messages are conveyed from one part of a large building to another—whispering galleries, in which the softest sound is carried round vast areas, as the dome of St. Paul's—thunder-clap—the discharge of a gun on an elevated situation, which produces an echo from cliff to cliff, are familiar examples of this principle."

"But we have no cliffs within hundreds of miles to repeat the echo," remarked the captain.

"Among the many good things in the variegated memoirs of the Rev. Sydney Smith, is the following:

"When you meet with neglect, let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect." This is excellent advice.

THE WITTY CAPTAIN.

The Witty Captain.

I know a person who, by dint of a red nose and a squint, was acknowledged to be the most entertaining man in the village. Whoever came to — was an regularly introduced to him as any of the sights and wonders of the neighborhood. His sayings in themselves were most wearisome—but his nose and his squint made everything pass current. If his self-satisfied dullness roused your anger, and your wit lightened down upon him, no matter—he stopped you in the middle of your wrath; and while every eye was fixed in anticipation of your martyrdom, and his Bardolph nose flaming upon you, he would, after a becoming pause, give one of his superhuman squints, and turn in all gentleness to his admiring friends, settle the question, to the honor of his humanity. "You know I could say something—but I won't." With this talisman he was invulnerable; the most biting sarcasm could not touch him, of whom all were assured that he could say something, though he had magnanimity enough not to say it. For years this man reigned king of the realms of fun, in the village of — on the strength of his nose, his squint, and his acerb sentence. People, however, at last began to tire of his sovereignty, and to wonder what in the world it could be, which the captain (for he was on half pay of the —, shire militia) could say, but would not. He was at last worried wherever he went: his nose was lampooned in the County Chronicle, his squint ridiculed even before his face—but with the same profound pause and expressible glee he responded to every attack. "You know I could say something—but I won't." Years were passing away, and, though he still retained his sovereignty his silence upon this point began to be considered a sort of flaw in his title. One generation of his admirers had nearly disappeared—the wits who began their reign in the neighboring villages had descended from the merry into the grave—and the captain with his nose and eyes, was the sole specimen of the ancient race of kings.

He, too, gradually began to wane, but with no diminution of the comicality of his visage: dying seemed to have no effect on the facetious twinkle of his eye; and even the apothecary could scarcely refrain from laughter, as the expiring man turned on him the irresistible absurdity of his squint, and told him he was in a serious state.

The apothecary, who had been one of his most constant admirers, be thought him of this last opportunity of worming out the heart of the captain's mystery.

"Well, captain, how do you feel yourself to-day?"

"Going, going," said the captain.

"No, no, I hope not: pray is there nothing on your mind?"

"No, doctor—I think your drugs have left very little either on my mind or stomach."

"But is there nothing, I mean, which you have often said you could say? Perhaps now is the only opportunity you will have, and

"Oh, nothing particular—at least, not very," he said hesitatingly; "only I fancied we heard it."

"What! on board your frigate?" replied the captain; "that's impossible. Why, we never sighted you till this morning."

"Nevertheless, I believe we heard your bell," said the lieutenant; and then followed a description of the peculiar manner the bell was rung, which so exactly tallied with what occurred on board the Indianman, that no doubt any longer existed as to the truth of the hypothesis so cleverly advanced by the purser.

But, notwithstanding this explanation, and its singular confirmation, there were scores of sailors in the frigate, bold, hardy, strong-willed who resolutely refused to believe; and to the day of their deaths were doubtless prepared to maintain that the ship's bell was rung by some strange vessel at a distance.

The captain turned in his bed, and fixing his still expressive eye upon the querist, hemmed two or three times, as if to clear his throat, and said:—

"Well, you know I could say something, but I won't." He never spoke again, and his secret and his reputation descended with him into the tomb.

Sewing Machines.—Yankee invention has done much to give rapidity to the stitch of garment making, and the Jeromes, of New Haven, have commenced manufacturing extensively Robertson's Patent Sewing Machine, which is soon to be offered to the public. The low price at retail, \$10, will enable every family to have one, and if it works as well as reported, it will prove a real labor saver. The Hartford *Concord* says of the Machine:

"Its first noticeable feature is its comparative size, with that of other machines, it being only six inches in length by five in height; weighs less than two pounds, and is composed wholly of metals. In using it is secured on the edge of a table or stand by a clamp, which accompanies each machine. But one thread is used in operating, and that can be used direct from the ordinary spool, while in the ordinary machines two threads are used, and much time is consumed in re-winding the thread upon the machine spool. It also allows the use of cotton thread, for a great variety of work which in other machines requires the use of silk thread. It is claimed that the line of stitching is uniform and perfect on both sides, differing in this respect from that done by other machines, which leave the work unfinished and imperfect on one side."

At the Hotel Montreuil, in Paris, four rogues, not long ago, treated themselves to a sumptuous dinner, for which they did not mean to pay. Having called the waiter, and asked for the bill, one thrust his hand into his pocket, as if to draw out his purse: the second prevented him, declaring he would pay; the third the same. The fourth forbade the waiter taking the money from either of them, but all three persisted. As none would yield, one said:

"The best way to decide is to blindfold the waiter, and whoever he first catches shall settle the bill." This proposition was accepted, and while the waiter was groping his way around the room, they slipped out of the house one after another.

Latter-Day Saints' Publications.

The Deseret News.

This Deseret News, a quarto of eight pages, published weekly in Great Salt Lake City, is the Organ of the Church in Utah, and is ably edited by the Rev. Albert Carrington. There is a very large amount of most excellent reading matter in the columns of the "News." The history of Joseph Smith—the discourses of the First Presidency and Quorum of the Twelve, and of the various meetings, with the large amount of choice selections, published in this paper, make it invaluable to all interested in the Kingdom of God. We expect to be able hereafter to furnish the "D. N." to all who may wish to subscribe.

Terms of Subscription:—\$6 per annum.

The Mormon, a weekly paper published in New York City, by Elder John Taylor, one of the Twelve Apostles, can be had by applying at this Office. We do not recommend this paper too highly to the Saints, and we are sure that the price of \$5.00 per annum, including postage, will be very profitably spent in its perusal. The well known ability of the Editor, Elder John Taylor, is a sufficient guarantee for the style of its reading matter, and requires no eulogium from us to recommend it to the Saints.

We also receive the MILLENNIAL STAR every month from Europe, and have a few copies of the seventh volume for sale. The "Star" is edited and published by Elder Franklin D. Richards, one of the Twelve Apostles, and contains besides a variety of original articles from the masterly pen of the Editor, all the news of interest connected with the Missions of the Church in Europe, with excellent expositions of doctrine from the pens of the different Elders. The price of the "Star" in this country, including American and English postage, (which is two cents on each number in both countries,) is \$3.25.

BOOKS FOR SALE.

WE HAVE received, and have on hand, the following works—Imported by Elder P. P. Post—illustrative of the doctrines of the Church of Jesus Christ or Latter-Day Saints: they can be had by applying at the office of THE WESTERN STANDARD, 118 Montgomery Street.

ENGLISH.

Book of Mormon	.....	25 00
Doctrine and Covenants	.....	1 00
Voice of Warning, cloth	.....	6 75
do do calf	.....	1 00
do do morocco	.....	1 25
Key to Theology, cloth	.....	9 75
do do calf	.....	1 00
do do morocco	.....	1 25
Spencer's Lectures, both	.....	9 75
do do calf	.....	1 00
Life of Joseph Smith, cloth	.....	1 00
do do calf	.....	1 00
do do morocco	.....	1 25
Harp of Zion	.....	9 75
Pearl of Great Price	9 75
Glanes at Scripture and Reasons	9 75

FRENCH.

Livre de Mormon	2 00

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